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LABOR CONFERENCE AT GENEVA IN APRIL

The problem of fitting an increasing number of sessions of international bodies at Geneva into a limited calendar year of twelve months is getting to be as complicated as a game of chess. The Disarmament Conference this year has almost created a checkmate. In any case the International Labor Conference this year comes nearly six weeks earlier than usual and has been sandwiched into an anticipated recess of the Disarmament Conference April 1; that is, the Labor Conference is now set to open on April 12, to continue probably until the end of May. It may adjourn within a month as the program this year is not heavy. There is first an exploration of the problem of abolition of fee charging employment agencies and of fixing the basic norms for a system of old age and invalidity insurance. One other matter for final decision is the drafting of the treaty for limiting the employment of children in commercial pursuits to fourteen years.

SUMMER LEADERSHIP SCHOOLS ANNOUNCED

The International Summer Leadership Schools are undertaking to provide an answer to questions of leadership training for young people. At Lake Geneva, Wisconsin, and at Lake Winnepesaukee, New Hampshire, there will be provided, during the summer of 1932, some definite opportunities for those who have already served as deans or instructors as well as for those who should prepare to serve. At Geneva Glen, Colorado, there will be an opportunity somewhat less specific, but yet exceedingly valuable. In Lake Geneva school, which continues from July 25 to August 5, and in the Lake Winnepesaukee school, the dates of which are August 8 to 19, there will be an advanced conference exclusively for those interested in leadership training. Some members of the group may study the work of administration and supervision in leadership training; others may give their primary attention to developing plans for teaching leadership training courses; still others may build comprehensive programs of training for local churches. Each will do what he most needs to do. Only those will be admitted to the group who have fulfilled the prerequisites of the Advanced Leadership Curriculum. Quite evidently this is an opportunity worth considering. The faculty of these schools includes outstanding leaders in Christian education. The enterprises are of such importance that the staff members of the International Council will give them undivided attention while they are in session.

DIRECTING A NEW FORCE FOR PROHIBITION

For the first time since prohibition became a fact, young people are being given an opportunity to take an active part in the fight for the maintenance of the 18th amendment. The Allied Forces for Prohibition, now engaged in a country-wide speaking tour headed by Dr. Daniel A. Poling, are conducting special meetings for young people in each of the cities embraced by the campaign. Robert Ropp, chairman of Allied Youth, a national organization sponsored by the Allied Forces, speaks at these meetings, outlining the facts concerning prohibition and presenting in each case a plan for the enlistment of young people in its active support. Local councils of Allied Youth have been formed in more than 200 cities, including representation in every state in the union, and more than 150,000 boys and girls have enrolled as active participants in this new movement. Everywhere young people, whose sentiments on the question previously have been ignored, are grasping eagerly

at this, their first, opportunity to join in the fight. They are becoming a vital and far-reaching force in promoting support for the amendment among adults as well as young people. Sponsors of the campaign hope to stimulate all youth councils to send out deputations to other communities until the movement has spread out to the most remote sections of the country. Several groups already have formed speaking teams and sent out deputations to neighboring cities and towns for enrollment and organization of other councils. In a number of cities debates have been held among high school students, one act plays performed, and oratorical contests conducted in behalf of prohibition.

POVERTY OR "GODLESSNESS" IN BERLIN

During the last days of the past year there was a great rush of people to one of the official buildings of Berlin. From early morning until the closing of the office, a steady stream poured in, the doorkeeper giving to each comer the automatic reply, "Two corridors left, Room 336." The placard on this door: "Church Withdrawals." Literally thousands of people were cutting themselves off from church membership in order to save themselves the few marks required for church tax. Those who are on the membership list after December 31st must pay for at least a quarter of a year longer. As every quarter comes to an end, there is a sudden rise in the number of withdrawals, and this is especially marked at the end of the year. But never have these withdrawals been so numerous as this past year. The waiting room could not hold all the applicants; corridors and nearby rooms, were overflowing. The actual withdrawal was quickly done, verification of name, birth, etc., and the adding of the name to the growing list. But there were hundreds every day, seeking this release. In the year 1930, 25,000 persons thus withdrew from the churches of Berlin. In 1931 there were at least 30,000. It is a veritable flight from the church; yet less a symbol of increasing godlessness than the desire of utter poverty for a smaller tax-burden.

SHOW DECREASE IN INFANT MORTALITY

The lowest infant mortality rate ever attained by the cities of this country was that of 1930, according to the Statistical Report of Infant Mortality, based on the records of 860 cities in the Birth Registration Area of the United States, just issued by the American Child Health Association. The 1930 rate—62.2 deaths for every thousand live births—is four points lower than that of the preceding year, when it was 66.2. Inclusion in the Birth Registration Area depends on registration laws accepted as satisfactory by the United States Census Bureau and on assurance that at least 90 percent of the births are registered. All but two states are within this Area. The 860 cities reporting from this Area had a population of 10,000 or over in 1930. The report gives also infant mortality rates for 14 cities outside the Birth Registration Area, eight of them in Texas and six in South Dakota. Seattle, with an infant mortality rate of 37, heads the list of cities with a population of over 250,000. San Francisco ranks next, with 40, and Portland, Oregon, is third, with a figure of 41. In the preceding year, 1929, Portland led, Seattle was second, and Minneapolis third. Among the ten largest cities in the country in 1930, two are tied for first place, Chicago and St. Louis, each with an infant mortality rate of 54. Cleveland stands next with 55, and New York follows with 57. Boston and Pittsburgh foot this group with 69 as their figure. Nine of these ten cities, however, show lower rates in 1930 than in 1929.

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WALTER C. WOODWARD, EDITOR

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Does Easter Find Us Solvent?

WE have little unity with the tendency manifested by some people to isolate the present economic distress from the realm of religion. In one compartment of life they would put men and women struggling, and often despairingly, for the material means of maintenance. Another compartment they designate as the religious life of men and women, in which their relationship to God is maintained. Some would almost seem to go so far as to look rather complacently upon the general condition of financial stress, to the extent to which it tends to drive distraught folks from the first to the second compartment. Such an attitude seems to us to be wholly foreign to the spirit of Jesus who viewed the needy about him with such sympathy and compassion.

In the first place, the present near-debacle, involving so much of economic and social injustice, so much of self-seeking on the one hand, and so much of human want and suffering on the other, is a reproach to our so-called Christian civilization. As Christian people we have a joint responsibility for the situation, from which we cannot flee as one would scuttle an abandoned ship. If we have not the concern and the will to Christianize the system in which the children of God live and move and have their being, to permeate it with the spirit of Jesus, we are to a large degree spiritual bankrupts, whatever our profession of piety may be.

This does not mean, of course, that our religion is an appendage to economics and sociology, that our spiritual life is wholly dependent upon material conditions, or that our religious expression should primarily be given horizontally. The term, applied Christianity, suggests that there must first be something to apply. There must be a "pageant of triumph" in the personal life, growing out of a deep and continuous sense of the presence and power of God. The first commandment is that we love the Lord our God with all our minds and hearts and souls. But the second commandment, we should always remember, is very like unto it—that we love our neighbors as ourselves.

In the second place, and more pertinent to our thought just now, such times as these offer a severe test to our profession of Christian brotherhood. To what extent do we enter into the passion of the distressed whom we know? "Unless the church undertakes to do at least a few of the things which Jesus would do if he were here today, some of us who take Jesus in earnest will have to get out of the church and find a new basis of association." This rather

startling and extreme statement was made the other day by a California Congregationalist minister in a sermon which dealt directly with the human need in our communities which is not being adequately met. He referred to multitudes of people who are the very salt of the earth, who are in dire need through no fault of their own, and whose pride, integrity, and self-respect are the very obstacles which tend to put them beyond our help, except as we are able to discover ways of entering into the fellowship of their privation. "If Christianity means anything at all," he said, "it means that those who profess it will go to any length to help the neighbor who is in need. There is a helplessness about our Christian brotherhood which makes me doubt its genuineness. Somehow, I think, Jesus would have sought these people out and would have found a way of sharing life with them."

This is a serious indictment of the sincerity of our Christian profession. It recalls vividly the test of true discipleship as given in Jesus' parable of the last judgment. We are doubtless all too prone to salve our consciences and help ourselves over some of the "hard sayings" of Jesus by saying that his admonitions are not to be taken too literally. We may even contend that the Bible is infallible to the least jot and tittle and yet cross our fingers when reading some of Christ's axioms of brotherhood. We do not have to be rich to "turn away sorrowful." It is no doubt true that Jesus did sometimes speak in hyperbole, but we need not fear to take too literally his words enjoining us to enter into sacrificial fellowship with our neighbors who are in need. In his commands to practice Christian brotherhood, there was no hyperbole. What we have, whether much or little, we must freely share with those who need. Here is a manifest debt we owe to God and to our own Christian sincerity. Have we the will to pay it? Are we spiritually solvent at this, the Easter season?

To some, these considerations may appear to be too "practical" for an Easter meditation. Perhaps they are, but our concern right now is not so much for meditation as it is for action. Not that we deprecate the mystical element in silent reflection and adoration. It is highly important and is sadly neglected. Some one has said that what Sunday is to the week, the Easter season is to the Christian year—a time for divine communion and spiritual refreshing. But mysticism that does not relate itself to life about us lacks reality and integrity. Moreover, prerequisite to Easter is the cross. Pious reflection upon the cross

of Calvary as a fact of history and as a doctrine is one thing—making Christ and his cross real in personal acts of sacrificial devotion is quite another. Failing the latter, the vision itself fades. "If thou hadst stayed, I must have gone," said the Christ of the vision to the monk who left the room of rap-

ture to feed the hungry at the monastery door.

For many this will be an Easter of unusual poignancy. Are we ready to enter with them into the fellowship of their need? Here is the searching test of our discipleship. Does Easter find us willing to meet it?

Gethsemane—An Easter Message

BY AVERY D. WEAGE

THERE was a dark and storm-tossed night, nineteen hundred years ago, on the hills 'round about Jerusalem. A bitter, wintry gale sent broadsides of rain into the faces of the crowd. The wind rose from little spurts and starts to sudden howling derision. It rolled angry shapes of black clouds across the sky. The clouds went hurtling, as though flung forth by some mighty hand. The night was foreboding, threatening. No kindly moon or stars shone forth to give it an appearance of friendliness.

And as with the night, so with the crowd. It, too, was threatening. Angry looks and bitter words flew hither and thither. The crowd, like the wind, was sullen and ready for new heights of fury. Ahead of all marched a company of Roman soldiers. They went forward doggedly, apparently unaware of the storm which was beating down upon their faces, unawares of the surging mob which was following in their footsteps.

The wind, rising in sudden gusts of passion, lifted the torches they were carrying into great zigzags of flame. Then the rain beat down upon the flame and subdued it.

In the midst of the Roman soldiers a young man stumbled under a huge cross. He was young in years, young in spirit, and the cross he bore was compounded of the ingratitude of those whom he had loved and befriended.

A little later we see the picture of the three crosses lifted high on the hill of Calvary, with the cross of Christ in the center. All the world knows that picture, all the world knows there the forces of evil and righteousness met and how, out of the apparent victory of evil, righteousness emerged eternally triumphant. The drama of Calvary is at the heart of our Christianity, it is one of the very greatest dramas of all time. But sometimes we forget that the real drama took place, a few hours earlier, in Gethsemane.

Before every raging storm there comes an hour of apparent calm, of seeming peace. It is during that hour that the forces of nature are gathering the fury which later vents itself in the storm. As it is in nature, so it is with man. Every man must face crises in his own life, his own small Calvaries, when the crowd is raging against him. And before the hour of trial and of storm, comes a period of apparent calm, of seeming peace. Woe to the man who is found sleeping during that period! He will be bent as a reed in the storm. He will be blown as a feather before the wind.

Christ went up the hill of Calvary and won the victory. He went to suffering and shame and death at the hands of those who should have been his friends with never a word of bitterness or hatred on his lips, but only words of forgiveness, because he was prepared, spiritually. He had already fought the battle out within his own heart in Gethsemane, and he knew from the first what he would do at Calvary.

Before Calvary came Gethsemane. Our Master left the feasting of Jerusalem to come into the quietness of a garden on the outskirts of the city. He brought with him Peter and James and John, the three men in all the world who were closest to him. He left them at the entrance of the garden and went on alone, to pray. He well knew the significance of

that hour. His spirit was not dull nor sleepy, it was lithe and tense. As he gazed upon the luxurious growth of the garden—the olives, the pomegranates, the palms—his mind went back over the years of his ministry. He well knew that on the morrow he must face the cross. All his life he had lived under its shadow. He remembered how, three years earlier, at the very beginning of his ministry, he had faced the same issue which he was facing now. He had gone out into the desert where he had fasted for forty days. At the end of that time the devil had come to him and tempted him, saying: "If thou be the Christ, use thy divine power and turn these stones into bread, that thou mayest eat." So the devil had sought to persuade Christ to use his divine power for selfish ends. And Christ remembered how, when he had turned from this temptation, the devil had taken him to the top of the temple and said: "Cast thyself off, for it is written, 'He shall give his angels charge over thee, to bear thee up, lest thou dash thy foot against a stone.'"

These temptations which had come to Christ were by no means isolated experiences, which had occurred to him only in the desert. He had to meet the same temptations again and again in his active life and ministry. Had he stooped to doing something sensational, like casting himself from the top of the temple, he would have gained the attention of the whole world to himself, and he might have gained some hearing for what he had to say. But he knew that this would be to use the power which God had given him in an unworthy way, so he turned from the temptation.

And finally the devil had led Christ to the top of a very high mountain and showed him all the kingdoms of the world "All these kingdoms shall be thine," the devil had said, "if thou wilt bow down and worship me." This was the great temptation, the temptation to gain the world at the expense of his own soul. Christ remembered how he had turned from this temptation to go out into his own ministry. There he had to meet the same temptation over and over again. The Jews were in open rebellion against Rome. They looked for a Messiah who would lead them in arms against the Roman state. They looked for a new and greater David. They wanted Christ to assume such a position of leadership.

Christ was not unaware of the advantages of such a position. He was human enough to appreciate the advantages of wealth, of luxury, of power, of worldly leadership. And all that would have been his, only for the speaking of the word. Less than a week before, they had hailed him the most popular man in the city, when he entered Jerusalem. They had spread before him the tributes of the popular hero. They had even attempted to force a crown onto his head against his own will, and he had to flee from their midst, to escape their importunity. But Christ's Kingdom was not of this world, and he knew that he could accept a temporal kingdom only at the expense of violating his conscience, of violating what he knew to be his duty to his Father.

So he came to Gethsemane. He knew that the crowd would soon be upon him. His spirit was sorely tried. It has ever been one of the cruelties of nature that those spirits most

finely attuned to love and human brotherhood and most keenly sensitive to the realities of religion, should suffer most from the stupidity and the ingratitude of men. At the thought of Calvary and the cross, Christ's sensitive spirit recoiled. It was not so much the physical suffering that he dreaded as it was the ingratitude of those whom he loved. He had gone through all the towns of Judea and Galilee, healing and helping and comforting, and this was to be his reward! This was the gratitude of the friends whom he had loved as mother, wife, sister and brother! They had proclaimed him hero one moment, the next moment they were willing to turn on him and shout, "Crucify him! Crucify him!" The human side of Christ was sorely tried, he knew great suffering, and again and again he cried out: "Oh Lord, that this cup might pass from me." Then the true Christ, the Christ of childlike simplicity and faith, gained the ascendancy, and he added, "Nevertheless, not my will, Lord, but thine."

He came forth from his spiritual travail to find his disciples sleeping. The spirit was willing, but the flesh was weak. How many hundreds of thousands of people from that day to this would not have given their whole lives to have watched with Jesus for that hour, but in the supreme hour of human history, the hour when the issue of the fight between evil and righteousness was decided, the disciples slept, having no understanding, apparently, of what was taking place.

Christ came forth from Gethsemane with the victory already won. He had wrestled with the forces of darkness there in that garden, and he had overcome them. Hence, he walked to Calvary with a courageous step, and with never a word of bitterness or rancor on his lips, but only prayers of forgiveness for those who were crucifying him.

Many lesser men imagine that they can meet their little Calvaries without a Gethsemane. They imagine that they can sleep through the calm. Woe to such men! The fury of the storm will lash them about like a reed in the wind—it will drive them like a feather before the gale.

Clinton Corners, N. Y.

What It Means to Possess

THE fact is, we need to revise considerably our easy notions about what it means to possess things. It is not nearly so simple a matter to determine possession as we commonly suppose. Ordinarily, we find out what a person possesses as we look up his bank assets and investigate his business, or perhaps examine the tax-assessor's books; but such research gives us no key to what he really owns. I have an acquaintance who, although a man of no great culture, has accumulated a vast fortune. A small part of his wealth he has invested in a magnificent house and in it has installed a very marvelous pipe organ. If you wish to confirm his ownership of the instrument and will investigate the legal title, you will quickly ascertain that it belongs to him. But does it? He can neither play it nor understand it; he cannot use it nor enjoy it. The organ is entirely outside the limits of his experience. Unless possession is no more than a legal fiction, the occasional guest who can play the organ comes nearer to possessing it, and the servant who pauses a moment from his work to listen because he loves music, owns it more truly. Real possession is not a matter of legal title. It is what we appreciate and experience.

Every now and then the newspapers carry the story of the purchase for several hundred thousand dollars of some great painting—a Rubens or a Raphael. But you cannot buy the ownership of a picture. A picture, like every other beautiful thing, belongs to those who are capable of loving it, and to those only. All the money in the world cannot give one the title to a single square inch of the kingdom of beauty, which is the Kingdom of God.—JOHN KNOX, in "He Whom a Dream Hath Possessed."

The Meaning of the Cross

By CHARLES O. WHITLEY

BEFORE the light of Christianity dawned upon mankind, the cross was an object of universal contempt and abhorrence in the eyes of the pagan world and we have sufficient evidence from the writings of Paul to warrant the conclusion that to the Judaistic Christians in the early church the cross was an embarrassment. Before Paul had received his gospel and seen the cross in the light of revelation doubtless he, too, regarded it with horror. He was secretly ashamed of a crucified Messiah, and was anxious by some means to excuse the scandal and make amends for it in the face of Jewish public opinion. But this cross, disgraced in the apostle's eyes, became the most glorious thing in the universe and we hear him saying in his Galatian letter, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The shame of the cross was turned into honor and majesty. Its foolishness and weakness proved to be the wisdom and power of God. Out of the gloom that had shrouded Calvary there now shines forth the clearest light of holiness and love.

Christ's death upon the cross was not a defeat but a glorious victory. Lifted upon the cross, he was more than an object of interest and attraction to a weeping mother and to a loyal disciple, more than a bruised and broken body to a conscience-stricken centurion and a guilty thief who cried for mercy, more than one upon whom a brutal mob could pour their angry jeers. He was lifted up before all coming centuries and as the spiritual magnet of the ages still draws men to himself.

If we believe that God was in Christ reconciling the world unto himself, we are compelled to give special study to the mystery of the cross, a mystery that transcends human thought. Nowhere in the works of creation, nor in any other dispensation of justice or mercy touching human affairs, is there a scene that appeals like the Suffering One of Calvary.

The cross of Christ reveals in a most striking way the character of God on the one hand, and the display of the hatred of Satan and man's utter wickedness on the other. In fact the two extremes meet at the cross, and love conquers. On the eve of his passion, Jesus declared, "He that hath seen me hath seen the Father," and as we follow him to the cross we hear him pray for those, who in utter abandonment of self to the power of Satan were his persecutors, "Father forgive them—they know not what they do." What the world knew of the love and mercy of God prior to this event was but little when compared with the magnitude of Divine love when God gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life.

Again we turn to Paul for the deeper personal meaning of the cross and we hear him say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Paul and the world are dead to each other. The cross stands between them. Through the cross the world had been crucified to him and he to the world. The world that nailed Jesus to the cross has put an end to itself in so far as the Apostle was concerned. He could never again believe in the world, never take pride in it, nor do homage to it any more. It had been stripped of its glory and robbed of its power to charm or govern his life.

The crucifixion was therefore mutual. The world had been crucified unto him and he unto the world, and the one who would go back into the old world, the world of godless self-seeking and fleshly lusts must go back past the cross where they crucify afresh the Son of God.

Christ, the Son of God, accepted the challenge of his tormentors and came down from the cross. But coming down, he fastened there in his place the world that taunted him. Strug-

gle as it may, it cannot unloose itself from its condemnation, from the fact that it has killed the Prince of Life. The cross of Jesus Christ must save or destroy. The world must be reconciled to God or it will perish. It remains, therefore, for the church to present Jesus and his death on the cross as the only means of salvation.

There is an attractiveness about the cross because self-denial and self-sacrifice were manifested there. There is an attractiveness about the cross because compassion and mercy, such as the world had never known, still center there. There is an attractiveness about the cross because the power of hope rests like a halo there—the hope of pardon that lifts a load of sin and shame from the penitent; the hope of victory over selfish ambitions and sinful lusts, and finally the hope of immortality, for I hear him in those last words of the cross commending his spirit into the hands of his Father, and only a few hours before I hear him pray, "Father I will that these also whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me." Thus when we begin to hope for all we need as sinners, we come to Jesus on the cross and in him we find our hopes fully realized.

I am the cross of Christ!
I bore his body there
On Calvary's lonely hill.
Till then I was an humble tree
That grew beside a tiny rill;
I think till then
I was a thing despised of men!

I am the cross of Christ!
I grew, and sapped the water
From that tiny stream;
I loved the sun and heard the winds
And dreamed my humble dream.
And thus it was until
They took me to that pain-hurt hill.

I am the cross of Christ!
I felt his limbs along
My common broken bark;
I saw his utter loneliness,
The lightning and the dark;
And up till then
I thought he was as other men.

I am the cross of Christ!
I crown the pointed spires
Of man-made temples near and far.
I watch the rising and setting
Of each far-flung star;
All through the night I am
Eternal sentinel for man!

I am the cross of Christ!
My form they used to crucify
The outcasts of the earth;
But on that lonely hill that day
My kind received, in blood, new birth,
And ever till this day
A weary world bows at my feet to pray!

I am the cross of Christ!
They say I tower "O'er the wrecks
Of time." I only know
That once, a humble tree,
This was not so. But this
I know—since then
I have become the symbol for the hopes of men.

—W. L. STIDGER.

Men Who Hang on Crosses

D. R. PETTY, noted Pittsburgh pastor, tells of his attending, sometime ago, with a young collegian, a meeting addressed by the well-known Kagawa, who has given and is giving his very life in preaching the gospel in his native land of Japan. The address itself had been somewhat disappointing. Kagawa's voice was weak and did not carry well. The Japanese inflection made it difficult to catch all he said. The content of the message did not seem particularly unusual. They were noting these things as they walked away from the meeting place. "But do you know," exclaimed the young man after they had talked a bit, "Kagawa's face did something to me." For as he looked into that face, heavily bespectacled because of waning eyesight, he beheld the spirit of the man, who has not hesitated to live in privation and poverty in the slums of his native land, and give himself to the point of exhaustion in preaching the gospel to his fellow countrymen and pour out of his very life in the Kingdom of God Movement in the island empire, that men might be saved and brought into fellowship with Jesus Christ. All of that, together with the light of God's grace, the young college student saw in that face. While the address in itself had failed to deeply stir, he was forced to say, "Kagawa's face did something to me." Then after a moment or two, as the secret of Kagawa's power swept anew before his vision, he reverently added this comment, which has gripped us as few things have done: "Men who hang on crosses don't have to say much."

The power of our gospel lies in a Man hanging on a cross. He did speak with his lips as never man spoke. But greater than anything he said was this, that he hung on a cross. That is the most powerful appeal, together with his resurrection from the dead, of our religion. We make a grievous mistake when we fail to keep that vision before the eyes of the world. It has a power far exceeding the most eloquent of human language. The Lenten season affords a most strategic opportunity of making men conscious of the great fact, that,

Under an Easter sky
A man went forth to die
For me.

But we should not forget this other truth, exemplified in the life of Kagawa, that our call is also to sacrifice, and that its language supersedes all other in its power to move men. Too many of us are not actuated by that great principle. We are too content with our ease and comfort. More men and women on crosses, "filling up that which is behind of the sufferings of Christ," as Paul puts it, will mean new and larger conquests for the Kingdom of our Lord. "Men on crosses don't have to say much."—*The Evangelical-Messenger*.

Christ the Great Miracle

HE STANDS alone in unapproachable grandeur. Nineteen centuries roll away and his character so lives that he inspires millions of men with impassioned love. Other men may seem to be children of their surroundings; he became what he was despite his surroundings, and is the only one who can say in truth and holiness, "Do as I have done." He, the ideal, the perfect one of our race, appears in an age when such an ideal could not have been developed in act—could not have been conceived in thought. In the theory of development the perfection of humanity is the final result of man's history ages hence. Christ therefore is the great miracle which more than any other establishes the fact of miracles. Christ himself is the proof of his own miracles.—REYNOLDS.

CONSTANT PAGEANTS OF TRIUMPH

BY B. WILLIS BEEDE

Paul lived in a day not unlike the times in which we moderns find ourselves. Militarism was much in evidence. Caesar's crack troops, the Roman legions, overran large portions of the ancient world. Materialism and luxury, coupled with slavery and poverty, abounded. Paganism, Emperor worship, mystery religions were on every hand. Various schools of philosophy tickled the ears of their devotees. In such a world Paul lived and did his work. Often he was beset with difficulties and trials. "I was crushed, crushed far more than I could stand, so much so that I despaired even of life; in fact, I told myself it was the sentence of death," was his admission to the Corinthian church. Buffeted by sea and storm, persecuted by the Jews, whipped by the Romans, deluged by crime waves, driven out of town by his enemies, "through labor and hardship, through many a sleepless night, through hunger and thirst, starving many a time, cold and ill-clad, and all the rest of it."

And yet he bore this testimony: "Wherever I go, thank God, he makes my life a *constant* pageant of triumph in Christ." A pageant is a portrayal by human actors of some event or truth. Paul was called to demonstrate in and through his own life that it is possible for a human being to live a triumphant life even in the midst of suffering.

How could Paul live so triumphantly? What was the secret of his victorious living? What was the source of his buoyancy and heroic spirit? One finds the answer in the little phrase, "in Christ." It is a common expression with Paul. Paul lived from the inside out. He was like a palm tree that draws its life from the heart and not from the bark. He had an internal source of life and power. Christ lived in him, and the life he lived in the flesh he lived by faith in the Son of God. Inside himself was a well of fresh, sparkling, pure, satisfying, life-giving water from which he drank constantly. Within his being resided the Source of the power of the whole universe. He had at his disposal spiritual forces that were infinitely more potent and powerful than the forces of paganism, materialism, and secularism that were about him.

Today we need pageants of triumph. There is much of gloom over many lives. Pure American stock in the mining districts starves and freezes, families are being evicted from their homes, farmers are losing their broad acres, war clouds hang thick and heavy over the Orient, and military establishments call for ever increasing appropriations. Add to these general and world-wide burdens the suf-

fering from disease, bereavement, and other personal ills and one faces a staggering load of human ills.

The crying need of such an hour as the one in which we live is for men and women who, without emotional upheavals of unbalanced religious excitement which are transitory and illusory, will daily demonstrate by the way they live that Christ has power to lead his followers in triumph regardless of external circumstances. People may deride our declarations of faith and scorn our dogmas and formularies, but they cannot gainsay a life that is lived in the power of the living Christ.

Such living is possible to all who are willing to "bet their life that there is a God" who has power, life and victory to share with every one who accepts it.

Pageantry such as Paul demonstrated is not mere play acting. It is not childish make-believe. It is not playing at making daisy chains. It is the kind of living that helps to make a new and different world. It carries one out into the haunts of toiling, suffering, burdened, dismayed, defeated men with a message of renewal and wholeness. It witnesses of a power that can transform economic practice, social customs and personal life. It actually essays to make real on this earth in this year of 1932 the Kingdom of God.

Lord, make of our lives constant pageants of triumph in Christ.

Richmond, Indiana.

MEETINGS FOR WORSHIP

In silence beautiful with prayer,
Hearts tuned to one accord,
The over-brooding Presence there—
I've worshiped Christ the Lord.

With music lifting high from earth,
And eloquent with power,
Trained talents pouring out their worth—
I've worshiped in that hour.

In humble home, or meeting place,
Where many spoke or few,
Where words held little thought or grace,
There, I have worshiped, too.

With those who sought in trembling fear
The loving Father, God,
Where creeds fell foreign on my ear,
I Heavenly ways have trod.

Where truth was plain, where vision dim,
In strife, in harmony—
Some little word or priceless gem
Touched that of Christ in me.

Whate'er their faith, where men do pray
And God in some way seek,
My soul to worship steals away
And hears the Father speak.

LELIA S. MARSTALLER.
Brunswick, Maine.

IN EVERYTHING MAY WE GIVE THANKS

BY GERVAS A. CAREY

"Pray for a return of real prosperity." Such was the request listed among other subjects on the printed program of a western church during the recent Week of Prayer.

One wonders whether the author had made any attempt to define in his own thinking what he meant by "real prosperity." To the popular mind that expression recalls the days of 1928 and 1929, when speculation was rife, accompanied by an all too general disregard of God's laws of right living. A radio speaker who is not a minister recently stated that for every person being destroyed by the present depression there were a hundred rotting away under the preceding days of prosperity. This is a strong statement, perhaps overdrawn, but it is certain that easy money, large gains and quick returns invite luxury, vice and related forms of self-indulgence. It is distressing to hear of the children of the poor suffering for the barest necessities of life, but children of the surfeited well-to-do and rich have always been liable to lives and deaths more pitiful than starvation. It is altogether possible that the two years preceding August, 1929, presented as many hindrances to the proper development of childhood and manhood as have the two years since.

There is no doubt concerning the general longing for greater prosperity. To many this is an expression of the will to work and provide the comforts of life for loved ones. To others, however, this longing is based on desires deserving the rebuke of James: "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures."

The dilemma in which we have found ourselves is largely a result of our sin and selfishness for which genuine repentance and restitution are in order. We are reaping the consequence of a world desolating war, greed, sordid selfishness and an orgy of speculation. This generation may be likened unto a twentieth century prodigal son who spent his all of self-sufficiency in riotous living before he could come to himself. In such a case we may praise God for the depression more fittingly than pray for a return of questionable "real prosperity."

At least we should praise God for the evident benefits of the depression before we pray for a return of prosperity. For even adversity has its peculiar blessings to confer upon mankind. In connection with the present situation three blessings may be noted.

Never before has such wide publicity attended any financial crisis. Men have faced the entire scope of cause and effect with intense earnestness as well as curi-

osity and great desire to avoid if possible another like experience. The press, the platform and the radio have carried to the remote corners of the country an endless flow of discussion. The American people as a whole have considered the economic problems of the production and distribution of wealth with new interest and increasing intelligence. The social, moral and religious factors of the situation have each likewise received attention. It is too much to expect that all will learn the lessons of right living but doubtless many will face the coming days of increased prosperity with greater intelligence and saner conduct because of current discussions.

Again, we have seen a nation-wide organization of religious, social and community agencies to provide for the needs of the unemployed. While this has been the result of an emergency, its influences have reached far beyond the ranks of those helped by material provisions. Ministers had been preaching about the Good Samaritan but in response to human need millions of our citizens have risen up to practice his kindly ministrations. This development of the spirit of helpfulness and unselfishness on the part of those who have been able to contribute to the needs of their fellowmen will doubtless bear fruit in their lives for years to come.

Finally, one of the greatest blessings of our adversity is an appreciation of the relative values of the material and the spiritual. It is so easy for men to forget the moth and the rust during boom days while their attention is being devoted to the treasures of the earth. Some who have lost their entire fortunes during the past two years have expressed their gratitude for the fact that out of the experience has come to them a new realization of what is really worth while in life.

In the words of Sarah K. Bolton:

"I like the man who faces what he must
With step triumphant and a heart of
cheer;

Who fights the daily battle without fear,
Sees his hopes fall, yet keeps unfaltering
trust

That God is God; that somehow, true and
just,

His plans work out for mortals."

Seattle, Wash.

So long as the sentiment of nationalism persists in its present form, so long as the dogma of sovereignty remains unchanged, just so long must statesmen everywhere give precedence to national interests over general interests, just so long must states pursue power as the supreme good, just so long must international anarchy persist and international violence remain a normal incident in the pursuit of power by national sovereign states.—FREDERICK L. SCHUMANN.

IMPORTANT BILLS FOR OUR ATTENTION

Resume of Measures Before Congress Which Are of Vital Concern to Friends

Washington, D. C., Friends are watching the progress of several bills now before Congress. One of these should be of special concern to us all, and it needs our support. Senate Bill 3275 was introduced on January 25 by Senator Bronson Cutting of New Mexico, and sent to the Committee on Immigration, where it has fallen asleep. It is, "A Bill to permit naturalization of alien conscientious objectors."

The wording of the Cutting bill is much simpler and more specific than that of the Griffin bill, already heard. It would amend the Naturalization Act of 1906 by the insertion of the following: "but an alien otherwise qualified shall not be denied citizenship under any provisions of this Act solely by reason of his refusal on conscientious grounds to promise to bear arms or otherwise participate in war: Provided, That nothing in the foregoing provisions shall be construed to affect the obligations of aliens after their admission to citizenship."

In answer to inquiry, the Committee on Immigration reports hardly any inquiry after the progress of this bill, which might easily die of neglect unless its natural supporters learn of it and express themselves. The Women's International League expects to get a public hearing for it. It would seem vitally important for Friends everywhere to write their views to the Chairman of the Senate Committee on Immigration and to Senator Cutting; also that they register with their own senators and congressmen our immemorial convictions on freedom of conscience as an index of responsible American citizenship.

Another measure deserving of Friends' support is House Joint Resolution 282, which had its first hearing on March 8, before the House Committee on Foreign Affairs. It was introduced by Congressman Hamilton Fish of New York. Previously Mr. Fish had introduced a bill "to prohibit the exportation of arms or munitions of war from the U. S. to certain countries," under "conditions of domestic violence or of international conflict." Public hearings on this bill have been suppressed or postponed, by request of the State Department, as tending to interfere with the negotiations of our Disarmament Conference delegates. Meantime, H. J. Res. 282 has been forwarded as being of help to our delegates. The hearing brought out support by the churches of the National Council, by many citizens who had written or tele-

graphed, by the Women's International League, whose secretary, Dorothy Detzer made the most thorough and scholarly contribution to the testimony taken. There will be further hearings. Letters from supporters to Mr. Fish or to Mr. Linthicum, Chairman House Committee on Foreign Affairs, will help.

There is a surprise bill—S. B. 51—on the floor of the Senate which needs quick protest. Introduced by Senator Hale, big navy advocate, shot through the Naval Affairs Committee, reported favorably without a public hearing, it is on the Senate calendar for debate and vote. Its effect would be to nullify America's signature to the international naval holiday building agreement which the President signed less than four months ago; an agreement that bound all signing nations "to refrain from any measures involving any increase in their armament."

The Hale bill avoids attention in the rush of important bills, because it is not an appropriation bill. It mentions no sum of money; but it authorizes Congress to appropriate, when needed, such money as is required to build up the U. S. navy "within the limits of the London Naval Conference." With such a blanket permission to appropriate and build, the ways are neatly cleared and greased for some sudden emergency appropriation, regardless of our moral obligations under the treaty of November 26, 1931. It would take a billion dollars to build the ships that could be so authorized before the London naval agreement expires in 1936. Senators who might let this bill pass without thinking, in its inconspicuous form, should be awakened to its implications by letters from their constituents. It would be well to ask them whether the Hale bill is not a violation of the armament truce to which we have agreed along with all the other great powers. It will only take some well-directed public support of that agreement to bring the iniquities of the Hale bill into the light.

Organizations which are supporting the Disarmament Conference have, we are reminded here, definite duties toward the American delegation, which is spending such a long time away from home. Our delegates must not be allowed to feel that we have forgotten their task or have lost interest in their success. Whenever local meetings are held, whenever there is an opportunity to pass a good resolution, somebody should write a letter to Dr. Mary Woolley at Geneva and tell her about it. Send her news clippings, encouragement, love. Holding up the hands of the prophets is a home town job in this age; and that it helps win the day there can be no doubt.

ANN DENNIS BURSCH.

The Ontario, Washington, D. C.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

APPROACHING THE BIG PROBLEM OF REHABILITATION

In its work of distributing food to the children of coal miners, the American Friends Service Committee has been endeavoring to form an opinion on what can be done to provide a living for their unemployed parents. Many estimates place the number of surplus coal miners at 200,000. It is perhaps more accurate to say that 500,000 men are sharing mine wages sufficient only to give 300,000 of them a decent living. This way of describing the 200,000 surplus emphasizes the economic fact that the withdrawal of the unneeded men from the mines would give the remaining ones their only chance to rescue their families from a present intolerably low standard of living.

Certainly the coal operators would rather give a full week's work to one man than continue the costly maintenance of three men doing two days' work a week. It can therefore be assumed that a solution of what to do with 200,000 surplus miners would help stabilize the coal industry.

At first glance the problem seems to fall solely in the province of industrial planning, yet first hand contact with the surplus coal miners persuades observers that no industrial uses can be made of them in their present untrained and ignorant condition. The isolation and peculiar character of coal mining unfits men for other vocations. Thousands of miners had other trades before the War boom in coal, but they have lost former skill during their mining years, and their present distress has shattered any ambition to remake their lives.

Industry, busy with its own problems, cannot undertake to train these people. Clearly, some outside agency must assume the responsibility. The usual objection to make the effort is the fact that there seems to be no other coal region industries ready to absorb the surplus miners even if they were trained in various trades. Clarity on this point may be had by surveying these possible ways in which rehabilitated miners could make a living, as follows: Return to the farms; combine part-time farming and mining; barter home-industry goods for farm products; combine home-industry with mining; be trained for other industries already existing in the region, or for new industries which an enlightened national planning will introduce there.

It is to be stressed that the shift into these new livelihoods will not take place

automatically. The inertia and ignorance of the miner people requires an impetus.

The full force of such an impetus can hardly be given by one social agency; yet it is possible for a group of limited resources to indicate the correct solution through making a practical rehabilitation test on a small scale.

The coal regions represent a vast social research laboratory in which many national problems can be worked out. It is in this light that the American Friends Service Committee hopes to use its experience in relief work to inaugurate there the beginnings of a permanent coal miner rehabilitation.

TRAINING SCHOOLS FOR PEACE WORKERS AVAILABLE

Events in the Far East and at Geneva indicate one of the basic reasons why we should be alert this year in the cause of world peace. The fact that the militarists of a nation can still run rampant to the detriment of their own citizens and those of other countries, shows how far we still have to go before world peace becomes a possibility. A widespread peace education in this country is a *sine qua non* of world peace.

Friends have often been puzzled as to how they could carry on effective peace education, in their own communities. The Institutes of International Relations to be held at Haverford College, Wellesley College and Northwestern University present an easy and effective way of doing this. If you could pick out two or three key people in your community and get them to attend any one of these Institutes, you would increase the information and inspiration of your community by just that much. These people, on their return, could help you carry on during the rest of the year. Public and private school teachers, ministers, and other educators are especially good people for this purpose.

We have been fortunate in associating with us some of the best men in their fields in this country. Among the courses and lectures to be given are treatments of: The Orient in World Affairs, War Debts and Reparations, the Christian Attitude Toward War, the International Bank and the Gold Standard, Education's State in World Peace, World Cooperation since the War, and many other vital approaches to our international life.

Thirty-five dollars will pay for the board, room and tuition of an individual for the entire time, which will be from

ten days to two weeks in the different Institutes.

By seeing to it that some significant people from your community spend a part of the month of June at one of these training schools, you will be doing much to forward the cause of world peace by promoting sound education in the realm of foreign affairs, which after all, is one of the primary prerequisites of world cooperation.

A. F. S. C. TO CELEBRATE FIFTEENTH ANNIVERSARY

Begin now to save April 29-30 for this celebration. The regular monthly meeting of the Service Committee will be held at 3 o'clock in the afternoon of the 29th, at 1515 Cherry Street, Philadelphia, followed by a public meeting in the evening at which we hope to hear from one or more visiting English Friends.

On Saturday, the 30th, there will be an all-day conference at Haverford College. In the morning there will be a general review of the past and present work, followed, after lunch, by an address challenging us to meet the responsibilities for the future. A series of scenarios dramatically illustrative of the functioning of the Service Committee will just precede a good, old-time "Mission Tea" as an ideal finish for the day.

Come—renew old acquaintances and brush up on Friends Service, past, present and future. Watch for the more detailed program to follow.

STANDING IN THE CHURCH BREAD-LINE

By J. C. JACKSON

A real estate man in Lexington, Ky., once sold me a house. He took me through it from cellar to attic, and then got into his automobile and drove around in the immediate vicinity. He showed me the nice school building located near by; the great state university three blocks away; the fire station on Woodland Avenue; Woodland Park with its great auditorium building, but finally he pointed out the church in which I worshiped for many years thereafter.

These were his arguments why this section of the city was a good section to live in; it had pleasant surroundings, it had a good school, it had good fire protection, it had good police protection, it had splendid churches, and there was one of my own faith and order in which I could worship.

These assets made the property look good to me, but even more valuable to anyone looking for an investment.

The deal was clinched and I moved in. As a citizen of the city I contributed my share to the maintenance of the school; I contributed my share to the maintenance of the park; I contributed my share to the maintenance of the fire de-

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Angel Song and Bugle Blow

Christmas Paradox in China

A Christmas dinner with chopsticks was a new experience! It was our first Christmas in a new land, among new friends, none of whom we had even seen a month before. We were on our way to attend Szechwan Yearly Meeting and had arrived at Suining where we were guests of Leonard Wigham, a veteran missionary who has served Friends in West China for forty years.

The Friends' celebration began on Christmas eve with a meeting for worship. The men and boys sat on one side of the meetinghouse, the women and girls on the other side—the old Chinese custom. There is no fire in Chinese churches, but several of the women carry charcoal baskets with them to warm their hands and feet. There was no Christmas tree, no holly, mistletoe or candles. There were strings of flags of many nations; there were paper flowers mingled with sprigs of cedar, gay colored paper pillars and lanterns for concealing the lights; there were many sorts of bright colored paper garlands which the children of the Friends primary school had cut into fancy designs. The Chinese are masters in the art of paper decorations and the committee had succeeded in giving the plain, barren meetinghouse a festive appearance and a holiday atmosphere for Christmas.

Dr. Ch'en Hsu Ping and Fu Pen Shih had been asked to speak. Our thoughts quite naturally turned to the birth of the baby Jesus and the peace message of the angels. But the war echoes from Manchuria were also in our thoughts. Fu Pen Shih, being an inexperienced American visitor, spoke haltingly through an interpreter. Dr. Ch'en, a quiet, unassuming but capable leader among Chinese Friends, spoke courageously of Friends' responsibility for promoting peace in present-day war-torn China. The meeting began and closed in quiet meditation.

Christmas morning dawned misty, chilly and cold but there were no signs of snow. West China seldom sees a white Christmas. Breakfast was a pleasant affair with Dr. Henry Davidson of the Friends Hospital as guest. Leonard Wigham's cook had decorated the table with cedar and baby chrysanthemums as a surprise for us. After breakfast we sat around the fire and opened our Christmas gifts. Mail is slow in West China and none of us had received even our Christmas letters from home. But the Chinese Friends and the other missionaries had remembered us kindly. There was one gift that could not be "opened" literally, and that was the chicken which Mrs. Wong had given to Leonard Wigham. Mrs. Wong, the faithful old Bible

woman, has had an interesting history. Years ago her husband sold her to another man and after his death she became a Christian. She is happy now in her work as Bible woman for the Suining Friends meeting, at a salary of \$7.00 (Mex.) a month (\$1.75 gold).

The Christmas program began at 11:00 a. m. The children from the Friends primary school sang Christmas songs and there was other specially prepared music. There were three speakers, Fu Wei De from America, Dr. Davidson and Lu Yao Ch'en, the pastor evangelist. The gifts of the wise men and our opportunities for sharing with others, was the theme of the meeting. And again we thought of peace—peace in a military-ridden country. The Suining drill ground joins the Friends mission compound and all during the services we heard the shouting of orders, the blowing of bugles, the marching of soldiers and the cries of the bayonet charge practice. This medley of military noises was somehow suggestive of the great odds against which the Chinese Friends have to struggle. Long ago the angels sang of "peace on earth, good will among men," but it seems that peace and good will come slowly in China.

Eighty Friends gathered for the Christmas feast, and it was a time of happy fellowship. As Chinese feasts go, this was a simple meal, so planned that even the poorer members could attend, but there were several courses of well-cooked Chinese food. We sat at small, square tables, eight at each table. The steaming bowls of food were placed in the center of the table, within reach of our chopsticks. In true Chinese style, the feast began with melon seeds and peanuts and at the end of the meal came the soup and the individual bowls of rice. Since the foreign visitors used chopsticks rather awkwardly, the Chinese Friends were afraid we would not get enough to

eat. Generously the women at my table used their own chopsticks for putting choice bits of food into my bowl of rice. When we had eaten more than enough, ragged beggars came and looked hungrily in at the windows. The left-over food which was handed out to them was quickly and greedily consumed.

Christmas stories and songs, games and contests claimed the interest of the children during the afternoon. At the end of the party, Santa Claus came with gifts for the children. His costume was fearfully and wonderfully made—never was there another Santa Claus like him. But the children were happy and when their names were called how proudly they marched up to receive their treats! Not one of them failed to make his Chinese bow of thanks to Santa.

There was still one more thing to complete a full Christmas day and that was a foreign dinner with Dr. Davidson. How ingenious the Chinese servants are in making the most of a few decorations to prepare an inviting table. Five guests could speak only Chinese, two knew only English, so that the three who knew both languages were kept busy interpreting. With these good interpreters even games were possible. Then the group grew more serious as we thought of how we must live in the spirit of Christmas all through the year. One of the old Chinese Friends said he was encouraged by the coming of new workers. "For many years," he said, "we have known there was an England, now that you have come we Chinese Friends know there is an America. I hope other young Friends will come from America to bring Christ to China and help promote peace in our land."

We trudged home through the dark streets of Suining. Our hearts were full of the joy of Christmas, but we were sad as we thought of China's millions who did not know that a Saviour had been born.

LOIS S. VAUGHT.

Chunking, China.

THE CHURCH BREAD-LINE

(Continued from page 217)

partment; but for several months I contributed nothing to the church.

I grew ashamed. I said to myself, "My property is a better investment because the church is near by. If death or trouble should come to my home I would not hesitate to call on the pastor, and he would never refuse to come. I accept all of these benefits which make my home desirable, and contribute to them all except the church, to which I am contributing nothing."

So I grew ashamed of taking so much and giving nothing at all, of standing in the church's bread-line. Many Christians would feel as I did if they should think the thing through. Every community has people who are getting something for nothing at the expense of the church.

A PRAYER

O, let thy spirit hold us fast,
Thou saint of Galilee,
Until the mighty storm has passed
And left a quiet sea.

The source, thou art, of all our might,
Our helper and our guide;
O, Master, let thy beaming light
Shine ever at our side.

Great Love Divine, we seek thy face;
We know that wars must cease,
So pledge allegiance to thy grace,
Eternal Soul of Peace.

GEORGE A. BRADLEY.

Springfield, Mass.

Friendly Training in Africa

By MIRA COPE BOND

LAST December the first group of Africans in the Friends Mission ever to have advanced as far as Standard Six (corresponding to our Eighth Grade) graduated from the Normal Training School at Kaimosi. They then took the Elementary C examination given by the Government. The class consisted of nineteen boys, no girls having entered.

It is interesting to think back over the past few years and remember the progress of these boys. They and a number of other boys, ranging in age from ten to thirteen years, came, in 1925, to Kaimosi from various points in the Mission and entered a Boys' School. They started with Second Standard work. A little later the school came to be called the Normal Training School. During the intervening years all but the nineteen dropped out for various reasons: some failed the examinations; some reverted to heathenism and were sent home; and some lost their desire to go to school; but these nineteen persisted.

Most of the group are very poor. None have been able to pay the tuition fee, averaging ten dollars per year. Three or four have fathers who are able to pay. Some were helped by their Monthly Meeting and will pay back what they have used. One Monthly Meeting has paid out over eighteen dollars in helping six of the boys. Still others had nothing and came to Kaimosi wearing borrowed shirts with no other garment.

During the first two or three years, all the boys worked in the school garden to help raise their food and this work was credited on their fees. Those who had no money got work with the missionaries in house, garden, carrying wood and water, work in sawmill or coffee plantation. During the last three or four years, some of them have learned either tailoring, printing or hospital work. All of them have been especially keen to learn everything that has been taught them. In school every boy of this group has had a special course in the whole New Testament and some instruction in the Old Testament. He has been taught to read music from a hymn book and sing well. He has had instruction and practice in personal work, and the past two years has belonged to the Valuvi (Fishermen) of whom an account appeared in THE AMERICAN FRIEND some months ago. He has had opportunity of going out to preach on Sunday, or as a helper, in company with an older man. He has learned by practice to make lesson plans and to teach. He has learned many useful and practical things about Agriculture, Hygiene and Sanitation. He has

been taught to think of others and to have respect for those of other tribes. He has acquired the use of simple English, as required by the British Government. Besides these things, he has finished the course in Arithmetic, Reading, Writing, Composition, Drawing, Geography, Geometry and Swahili, the Government *lingua franca*.

These boys are now young men, fifteen to eighteen years of age. Two or three are married. It has been a privilege to see them develop, not only in their Christian lives but also along all lines of school work. They have now gone back to their homes to take up Christian work in their various communities. Many of them will teach and will also be able to do tailoring and dispensary work. They will have many adjustments to make and will meet many hard, testing things. They will find their Christian friends skeptical of their new ideas and the non-Christians sometimes openly hostile. We should all remember to pray for them, not only now but through the coming months and years, for they should be able to do many things a missionary could not do. Not long ago we received letters from eighteen of these nineteen boys and every one of them asked for our prayers for them to keep faithful to Jesus Christ. A few extracts from these letters might be of interest:

"We have many swarms of locusts, and they have layed thousands and thousands of eggs. The hoppers came out and the people made a circle and beat them with woven, flat sticks, for many days. If you look at them flying you would think they do not destroy much! But they do! They have eaten off all the crops which the people have planted. The ground looks like a football field! The people who are not Christians have much doubt. They are thinking they will die with famine."

"I am living in the hands of Jesus, my

FLOWERS OF FAITH

The day is dark, so dark and dreary,
My heart is sad, so sad and weary,
The sun is hid by darkest gloom,
Yet in the rain the flowers bloom.

Darkly we see through vaped glass
As o'er death's gulf our loved ones pass;
Yet, faith and hope are struggling up,
Watered by that bitter cup.

Flowers of faith bloom in the rain,
Growing up through grief and pain
To greet the Sun of Righteousness,
Full of grace and beauteousness.

EDITH B. MCGINNIS.

Friendswood, Texas.

Savior. And I am praying for God to keep me to do good actions. I hope you can pray to God for me before you lie in your bed."

"I am glad, for God's spirit is helping my mother to worship Him. And for my wife and little child, I am praying to God to take care of them, and to teach them good deeds. I am praying to God for my little child when he grows up. I want him to obey God until his end in living in this world."

"I think you know some of the kinds of trees and grass in this country. Does America have the same kinds which are here? Please excuse me for my broken sayings in this letter."

"I have many words to tell you, but I will not have time to write them all in this letter. We have many subjects in school to learn. It is very hard to know how to pass Elementary C examination. We have been told we will take it in December. We do not know who will pass, but we are trying very hard to learn many things: Drawing, Geography, Geometry, English, Arithmetic, Swahili, Teacher Training, Hygiene, Agriculture, Handwork and Composition."

"I do not know whether I will be able to pass Elementary C examination or not. I think I will be able to pass if God wills, and if God wants me to be in his service."

"The Great Agriculture Show was at Mumias. There were many, many groups of people. There were Europeans, Africans, Indians and Goans. Even a wise man could not count them all. In the show I saw these things: African blacksmiths had skillful hands; skill in tailor works; skill in stool making. Many stools had beautiful maradadi (decorations) on them. There were things showing how to keep good houses, grow good crops and grains. There we also saw pots (pottery) guinea fowls and monkeys, oxen and many others."

These letters were written in English and the extracts are verbatim. Please keep this school in mind. It is one of the important agencies that will have far-reaching results, we hope. It is now a well-graded school. It admits only those who are Christians, approved by their Monthly Meetings, who are ready to enter the Fourth Standard, and who express a desire to continue their training in order to go back to their various districts in the Mission, and help their people. There are approximately eighty young men and women now in the school who are the best of their tribes. They need your interest and your prayers, as do also the missionaries who are giving a large part of their time to this Training School. They want to be led aright and have the wisdom and guidance of Christ in training these leaders of the Friends Africa Mission.

AN APPEALING CALL FROM MEXICO

BY MARIA CASTILLO

The school, Benito Juarez, has been in Matehuala, state of San Luis Potosi, for twenty-five years, the speaking trumpet of the Gospel of the Divine Lord manifest in the lives of its teachers, and setting forth the high and noble ideals of Friends. That is why a recent letter from C. E. Roberts, asking us to send in our askings for the present school year, has encouraged and animated us to present the problems that we have as we attempt to begin the educational work in Matehuala on our own resources.

We have to say at the beginning that we do not lack faith, but we all know that faith without works is dead, and as a consequence, if we do not work, we put the life of our institution in danger. We love it too much to let it die. You have helped us with your money. We have consecrated to this work the best of our lives and we have moulded it and nourished it by the warm fire of our evangelical spirit in love of the service. Above all we have loved the Christ who invites us to love our neighbor as ourselves.

By sending missionaries to these lands you lighted in our hearts the flame of love for Jesus and for that reason this educational work and religious work is as much yours as ours. For that reason we are confident that you will grant what we ask and will consider our problems as if they were our own.

We have reduced our askings as much as possible. We are resolved to maintain the institution without looking for individual advantage. But Matehuala depends upon the mines, and the closing down of the mines and the smelter has reduced our school income, owing to the lack of work in the city. The municipal funds are so low that the public schools are few and poorly taken care of. We had to reduce our tuition charge fifty percent.

The closing of the school would not solve the problem, for eight evangelical teachers would be without work. A goodly number of young people would find their education interrupted, and the church would lose because a good number of the workers on the Friends' field have come from our modest school, Benito Juarez, in Matehuala.

Considering the above, we hope that Friends in the United States can continue helping us. This amount will assure part of the salaries of our teachers, and thus the continuance of the school, and help the religious work in San Luis Potosi. We ask for this help for a few years more, after which we believe that God will have blessed our plans, and then we can ask for less help. The greatest day for Mexico will be that day when she can support with her own resources

her churches and institutions. Then will have been brought to life in us the redemptive work of our missionaries who, in obedience to the Divine Command, came to these lands to bring us the good news of the Gospel.

We believe also that the saving of the buildings and letting the spiritual work perish would amount to little. The buildings represent the material part of the work, the part that is sure to perish. The educational and religious work represents the real life of the Evangelical Society of Friends in Mexico, that of true service. In that only, it is called to hold a permanent place along side of sister churches, in the redemptive moral and spiritual uplift of our country. If we save the properties, we should also save the work.

With the help of God we shall do it, if you continue helping us according to your ability, in this time of trial for the world and for the gospel work of Friends in Mexico. Let us climb the hill, let us stand the test. God is with us and you.

NEW SHARON ACTIVITIES

New Sharon, Iowa, has been keeping busy of late and we send a few notes because we like to read such notes from other Meetings. Our "Aunt Lucy Rogers" celebrated her ninety-first birthday recently. On the following Sunday, Edith Ver Steegh sang "Sweeter as the Years Go By," in her honor. Cora Kershner from Wichita brought a strong message on a recent Sunday morning. At night the other churches met with us for a W. C. T. U. rally, when Mrs. Kershner again spoke acceptably.

The Christian Endeavor Society to the number of twenty-five journeyed to H Street Meeting in Oskaloosa, March 13, to take charge of the evening meeting. The topic they had chosen was "What Christ Means to Me." A rousing song service was led by the pastor of H Street, Floyd Hinshaw. Anna Evans spoke on Christ in the home, Letha Briggs on Christ as a citizen, Ruth Briggs on Christ in school, Keith Beal on Christ in church, and Vernice Wood on Christ in prayer. Lorena Briggs summed it all up. George B. Evans then gave an invitation. Helen Haworth and Fred Evans sang solos. It was a fine meeting and was enjoyed by a good company. As the pastor is planning to begin meetings at H Street next Sunday the program will be repeated in New Sharon by the young folks.

The missionary society has just finished the book "Christ Comes to the Village." They held an all-day meeting, starting a quilt for some missionary home, and have since completed it. The interest is good. A Junior society has recently been organized and promises to be a help to the younger group.

OUR YEARLY MEETINGS IN RETROSPECT

NEW ENGLAND

Travels in and about New England Yearly Meeting included at least two trips to historic shrines.

First, the birthplace of Whittier, at Haverhill, Mass., the home where he spent the later years of his life, and at Amesbury, the "pew" which he occupied in the Friends Meetinghouse, and the grove just outside in the neat little cemetery, were all of great interest.

Plymouth, the scene of the landing of the Pilgrims in 1620, recalled the hardships of a band of devout worshippers who journeyed to America in search of God.

Service among Friends of the Yearly Meeting was filled with joyful occasions.

Lyra Trueblood Wolkins has for many years directed the plans of the religious education work, and one soon feels at ease with one of such vision and resourcefulness at the helm. In her report to the Yearly Meeting, she expresses a desire that Edgar H. Stranahan may be the official delegate from the Five Years Meeting to the World's Sunday School Convention, to be held in Rio de Janeiro in July 25-31, 1932. It is hoped that a number of Friends may attend this great Conference.

"Go rolling down to Rio,
Roll down, roll down to Rio;
I'd like to roll to Rio,
Some day before I'm old."

New England boasts of a superintendent imported all the way from "old" England. A few short years ago James Coney, with his family journeyed across the "Blue," and has since become officially adopted into the life of American Quakerism. The Coney's are glad to be in America, and New England Yearly Meeting is glad to have them, because they are filling a distinct need among Eastern Friends.

Rural religious education presents a vital problem, and special attention is being devoted to the situation. A scattered population and lack of leadership are noted.

"Friends have always been pre-eminently a rural church."

"If religion cannot be used as a vital force in the every-day life of the villagers, it will not challenge the industrial community, where today religion is breaking down."

Despite the handicaps here, a number of faithful souls labor on undaunted.

Thanks to you, New England for the joy of working with you. May you continue to be among that indispensable throng who have not only "committed the Golden Rule to memory, but also to Life."

M. MARIE CASSELL.

QUAKERDOM • AT • LARGE

After nearly nine years of faithful service as General Superintendent of Western Yearly Meeting, Richard R. Newby has tendered his resignation to the Executive Committee of the Yearly Meeting, to take effect at the close of the present year.

* * * *

Anna Cox Brinton, says *The Friend* (London), will be one of three lecturers at the Brighton Easter settlement, the general subject to be "Converging Paths in Life's Experience." She and the children are remaining in England while her husband Howard H. Brinton, is at Haverford College as mentioned last week.

* * * *

Relatives and friends of Elihu Morgan, of Mooresville, Indiana, celebrated his eighty-eighth Birthday with a dinner at the Friends Church on February 28. Strictly speaking, though almost a nonagenarian, he has hardly more than become of age, since the 29th of February marked his twenty-second natal anniversary.

* * * *

The names of five Friends appear in the list of three hundred and eighty-eight newspaper representatives from more than two hundred and fifty newspapers, gathered at Geneva for the Disarmament Conference. Of these twenty-eight were British, and the five Friends, each representing a different paper, were H. Wilson Harris, Bertram Pickard, John H. Harris, Dr. Hilda Clark and Ethel L. Jones.

* * * *

The Syria and Palestine Yearly Meeting is to be held this year from March 31 to April 3 at Brumana. It is possible that both Emma Cadbury, of the Vienna Friends Center, and Effie McAfee, of the Paris Center, will be in attendance; the former because of the increasingly close relations between our Vienna Center and the Near East, the latter because Syria is under a French mandate, and it is thus important to have our Paris Center in some touch with the country.

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Peter Guldbrandsen of Berkeley, California, who has been in Denmark on a lecture tour since last October, sailed for this country on March 4. During the trip he gave twenty-five lectures, all but two being devoted to California and illustrated with moving pictures. At the lecture in Aarhus, the second largest city in Denmark, more than a thousand people were in attendance. He was largely responsible for the all-Scandinavian radio broadcast on January 24, in which speeches were made by the three Scandi-

navian premiers and national anthems were sung.

* * * *

Effie D. McAfee and Henry van Etten, of the Paris Center, recently visited the south of France to get into touch with scattered Friends and others associated with the Paris meeting. At Nimes they were present at an appointed Friends meeting in the home of the elderly Brun sisters. This family had presented to the Paris Monthly Meeting the big old Brun family Bible which was discovered a few years ago, having been built in the wall of a sheepfold during the time of the persecutions. Friends meetings had been held in this country home for more than forty years.

* * * *

"We are inspired by God, but only if we keep silence, and let Him speak to us," said a little group of worshipers in southern France near Nimes, and so, week after week, they came together to sit in reverent, worshipful silence, seeking the inspiration of God. For years they thus met, thinking themselves different from all others in their form of worship. When they heard that in England were others who worshiped in like manner they sent Paul Coudougnan who walked to the sea, crossed the Channel, reached London, and in some way found Friends who received him kindly. His particular French dialect was unintelligible to them until an interpreter was found who could convey his message. Contacts were made and later the French group became Friends, worshipping as such until many emigrated to America and the meeting was laid down. Their meetinghouse still stands, and a Friends school was maintained at Nimes until a few years ago.

* * * *

A neat, rectangular car, looking something like the small delivery automobiles of our city streets, and bearing on a conspicuous sign across the front the words, *Comite d'Action Rurale pour la Paix* (Committee for Peace Work in the Country), so appeared the Peace Caravan sent out last month by the Paris Quaker Center and a dozen other groups working for peace. The third Caravan started on February 11, for the district of the Yonne, in central France. Posters, cartoons, lantern slides, books, leaflets collected from all the organizations, and last, but not least, a big phonograph with anti-war records and peace songs, will certainly impress the country people, who have proved themselves to be extremely open to the peace message, eager to welcome the Caravan, and ready to carry on its work.

This week's Quakerdom at Large page gives evidence that Friends have been well represented of late in the pages of the *New York Times*. A Washington, D. C., Friend broke into the editorial columns in the issue of March 13. Under the caption, "Jenkins and Television," an editorial opened with the following paragraph: "When C. Francis Jenkins claims that he can give us television images 3,600 times brighter than those now attained, communication engineers naturally open their eyes and prick up their ears. Inasmuch as he is a pioneer motion-picture and television inventor, well known on both sides of the Atlantic, his assertions deserve more than passing consideration."

* * * *

Friends will be interested to learn that Walter C. and Alta Jewell Green are now located in their new home at 1401 52nd Street, Sacramento, California, otherwise known as Green Briar Terrace. Alta writes: "From my kitchen window on a clear morning, I can see the snow-capped Sierras, and nearer at hand may be seen a cherry orchard now in full bloom. Now that we have a large living room, I am hoping to invite the Quakers of Sacramento, of whom there are several I understand, to spend an evening with us. I hope we can have an out-of-the-city speaker for the event." She would be glad to know in advance of any visiting Friends who plan to be in that neighborhood.

* * * *

Gilbert Bowles, H. B. Benninghoff and Arthur Jorgensen, American missionaries, accompanied by three Japanese Christians, as reported by wireless to the *New York Times*, on March 10, left Tokyo for Shanghai on the invitation of a group of Chinese Christians who wish to discuss the situation with Japanese Christians. The three Americans know Japan well and have the confidence of the Japanese Christians. They hope to play a useful part in bringing the Japanese and Chinese Christians together and creating an atmosphere in which a settlement of the Sino-Japanese dispute may be sought. The expenses of the mission are being paid by a Japanese Christian who remains anonymous.

* * * *

Westtown, Pennsylvania, has long been prominent on the Quaker map but now it is in the political headlines. Under a Westtown date line, the *New York Times* for March 13 carried a long story telling how the "Hoover Thirty-two" club movement has emanated from this Quaker hamlet and has spread over the country until it includes 785 clubs in forty-four

states. The progenitor and director of the movement is a Philadelphia Friend and old Westtonian, David Scull Hinshaw, a New York publicist who is a personal friend of President Hoover. Two or three years ago he retired to the West-town countryside for the benefit of his health and there maintains busy headquarters whence he carries on valiantly for H. H. and G. O. P.

NEWS OF OUR MEETINGS

California Yearly Meeting Superintendent Frank W. Dell brought two messages at First Friends church of Los Angeles on March 6. At the evening service he gave the "Autobiography of a Dollar Bill." He also held three group meetings, these being at the Wendell White home on the following Monday evening, at the J. J. Jessup home on Tuesday evening and at the R. Ernest Lamb home Thursday evening. At the Wednesday evening rally he gave an illustrated lecture on "The Quaker Tree." A report on the progress of the financial campaign was also given.

* * * *

The Adult School at Twentieth Street Meeting of Friends in New York City has been growing in numbers. For several weeks between 300 and 350 men have gathered each First-day morning for the buns and coffee and the varied program of song and speech from 8 to 10:45. This valuable work is in charge of Henry Richardson and Benjamin H. Doane, assisted by several members of the meeting and some of the men themselves. About a hundred come again to the sessions on the following evening, and there is constantly recurring evidence of the constructive value of this work to the men, a considerable number of whom are regular attenders of long standing and all indications are that the food is but incidental in their interest. One of the oldest members of the group, whose life had been rebuilt through the influence of this work, recently died leaving a substantial amount of savings, a part of which is given for the benefit of the Meeting. The Secretaries, Harry N. and Edna W. Wright, are busy attempting to correlate the various interests of the

Iowa's Promise for Tomorrow



Young Friends at Quarterly Meeting Rally

Bangor Quarterly Meeting of Friends was held at Marshalltown, Iowa, February 26-28, with more than two hundred in attendance. The most striking feature was the young people's meeting, on Sunday afternoon, of girls and boys with a few older folk to help direct the work. They came from the several local meetings in the Quarter. Following a half hour of singing and other matters of interest, Mrs. John Hadley of Honey

Creek held their close attention during her interesting address. The Superintendent of Young People's Work arranged for the above picture taken in front of the church house which indicates something of the interest shown and the scope of the work undertaken. Neta Roe is the enthusiastic superintendent and is doing a splendid work with the able assistance of these young people.

meeting. Many calls are made which have been appreciated and felt profitable. Edna Wright is at the meetinghouse during five afternoons of the week attending to clerical duties and meeting callers. Eleanor W. Taber has returned from a visit to the West Indies.

* * * *

A series of four meetings dealing with Disarmament was held recently by Friends at Poughkeepsie, N. Y., and following the address of the evening a very interesting open forum was held. These meetings were both helpful and timely, and were widely attended by members of other denominations in the city. The first meeting was addressed by President Henry Noble McCracken of Vassar College; the second, by Associate Professor Louise Fargo Brown of the History Department of Vassar; the third, by Professor Capper-Johnson of the Interna-

tional Relations Department of Syracuse University; and the fourth, by Frederick J. Libby.

* * * *

Fairfield Monthly Meeting, in Wilmington Yearly Meeting, began in December to read leaflets on tithing. Two groups were organized under captains and considerable interest was manifested as each group sought to be the winner. Over 4,000 pages on the subject of tithing were read and it is hoped that several names will be added to the list of tithers in the meeting. The losing group entertained the others on March 10, at the home of Carey Evans, when a social program was enjoyed and refreshments were served, in a pleasant evening spent together.

* * * *

A series of revival services were held at Emporia, Kansas, February 1-21, with Hubert Mardock of Haviland as evangelist, and Clem Brown of Greensburg assisting as singer. A week for special prayer was observed by the various organizations of the church preceding these services with a different leader each evening, representing the Missionary Society, the Bible School, the Pastoral Committee, the Christian Endeavor, and the pastor in charge the last evening. About forty people sought special blessing, some for the first time, but most of them for reconsecration. Five have united with the church. Bad weather and sickness hindered attendance some-

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Box 351, George School, Pennsylvania

what, but results have been very encouraging.

* * * *

Center Meeting, near West Milton, Ohio, where Luella Elliott is pastor, held revival meetings for two weeks, with messages given, night after night, by Charles E. Hiatt, Superintendent of Indiana Yearly Meeting. Thirty persons claimed conversion and renewal and many others were helped in their spiritual life. The pastor labored faithfully and is rejoicing over the good results manifest. The forceful teaching of Charles Hiatt was much appreciated, and members of the meeting count it a great privilege to have him share in their efforts to promote the work in their community.

CHICAGO MEETING NOTES

On Sunday evening, March 6th, Henry J. Cadbury, Professor of Biblical Literature at Bryn Mawr College and Chairman of the American Friends Service Committee, was the guest speaker at a tea which was given by the Indiana Avenue Young Friends. The program was under the direction of the Joint Chicago Friends Service Committee. A large number of Friends of both Chicago Meetings and others accepted the invitation to attend, and a lively interest was shown in the Home Service work of the American Friends Service Committee.

President H. C. Bedford of Penn College was the Suburban Day speaker on the second Sunday of March. In the morning meeting for worship he inspired us to "make pulpits out of our adversities." In these times of stress the exhortation to convert our adversities into assets was most timely and helpful. In the afternoon meeting President Bedford lead a forum on "Quaker Education."

NATHAN BROWN

A life-long Friend, Nathan Brown gave a long life of faithful service to the church. He attended Spiceland Academy at Spiceland, Indiana, and here he met Mary Maxwell who became his wife in 1869, four children being born to them.

He was always interested in the religious and educational work in every community where he lived. In 1885 he moved to Kansas where he helped to establish Haviland monthly meeting of Friends and was the second president of the County Sunday School Association. He was one of the founders of Haviland Friends Academy in 1892, and was active in the organization of Kansas Central Bible Training School in 1917. Here, he was for some time the Bible teacher, which position he also held in Fowler and Stella Academies.

Having been recorded a minister of the gospel by Sterling Monthly Meeting in 1893, he served as pastor at Sterling and

Quaker Experiments in Christian Living

By Elizabeth H. Emerson

This new study course is written primarily for Intermediate boys and girls. It shows how the belief of Friends in the sacredness of personality and the equality of all people has led to many reforms. Here are stories of Quakers who have put these principles into practice in great movements such as peace, slavery, prohibition, prison reform, etc. Projects are suggested for each lesson which may be worked out individually or as a group.

Price 20c each; 6 copies for \$1.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

at Barclay, then for two years solicited funds for Friends University at Wichita. For a time he served several meetings in Oklahoma as pastor and returned to Haviland in 1909. While here he was pastor at Fowler and Antioch, and since the death of his wife in 1925 served faithfully in his home meeting where he was teacher of the men's Bible class until a year ago when he resigned on account of failing health.

He was born in Rush County, Indiana, the son of Eli and Sarah Brown, and died at his home in Haviland, Kansas, February 21, 1932, in his eighty-seventh year. He is survived by his children, Anna S. Parnell and Frank C. Brown of Haviland; Mabel C. Chase of Greensburg; and Leroy N. Brown of Manhattan, Kansas. His son, Frank C. Brown, is the present clerk of Kansas Yearly Meeting. Funeral services were in charge of William S. Kitch, assisted by Alvin Coppock and W. A. Woodward, and several gave expression to their appreciation of this devout man.

HISTORIC INCIDENTS OF SPRINGFIELD MEETING

In the early years of the nineteenth century, Isaac Harvey purchased quite a tract of land including the site of ground upon which the Springfield meetinghouse near Wilmington, Ohio, now stands. Samuel Lee, an orphan reared in the home of Isaac Harvey, moved with his family from North Carolina in 1804, and built a cabin on this land. Two years later, four Harvey brothers, Eli, Isaac, Caleb and Joshua, came with their families from North Carolina to settle here and resided temporarily in a log house Samuel Lee had built for Isaac, during their first extremely cold winter. As soon as practicable, after helping each

other build a cabin for a home, they built a log cabin for a school house which was used also for religious meetings. Their certificates of membership were directed to Miami Monthly Meeting, but when Center Monthly Meeting was established in 1807 their certificates were transferred there as this was the nearest established meeting.

In the year 1809, the Friends of the Harvey settlement, as it was called, requested the privilege of holding an indulged meeting which was granted by Center Monthly Meeting and held in the little school house. They went to Center Preparative and Monthly Meetings until 1812, when a small meetinghouse was built on the hill where the present meetinghouse stands. In 1818, a request from Lytles Creek Meeting in which Springfield Meeting shared, that the two meetings compose a Monthly Meeting, was granted and the meeting was established in twelfth month of that year. At this meeting the records show that Richard Pierce and Mary Fallis announced their intention of marriage. A committee of women appointed to consider the facts, reported favorably for the woman and a similar committee in the men's meeting for the man, and at the next mid-week meeting the marriage was duly solemnized after the manner of Friends.

Quite a number of persons have been recorded as ministers by Springfield Monthly Meeting, and noted ministers as members have obtained minutes for service through the century. Among them were Enos G. Pray and Charles Osborn. Jesse H. Harvey, who sits at the head of the present meeting is a grandson of the Pioneer, Caleb Harvey, mentioned above. From a sketch which he prepared that included interesting personal incidents of the settlement, the above statements

